

THE ANTI-SLAVERY BUGLE.

Anti-Slavery State Convention in Indiana.
Pursuant to a call of the friends of Liberty in Indiana, the Anti-Slavery Convention met at the Court House, Angola, Steuben Co., Indiana, at 10 o'clock, Oct. 6th, 1860. The convention was called to order, by voting for

President:
James Gale.
Vice President:
M. Hoby.
Mr. Brown.
Secretary:
Wm. Hopkins,
Emma Griffing.
Finance Committee:
Mrs. J. S. Griffing,
Dr. M. F. More.
Business Committee:
Parker Pillsbury,
Allen Fox,
Thomas Tucker,
Giles B. Stebbins,
Jesus M. Gale, Esq.,
Mrs. E. L. More,
Mrs. C. A. L. Stebbins.

After appropriate remarks by the President, Giles Stebbins addressed the convention, upon the object of the meeting, and assured them of the faithful, and able advocacy of Anti-Slavery, to be expected from Parker Pillsbury, of New Hampshire, and Josephine S. Griffing of Ohio, speakers who were present.

Mrs. Griffing occupied the attention of the convention, by a striking contrast of the Anti-slavery sentiment of 1854-5, when she last visited, and labored in the State, with the present aspect of the country, and called the attention to the fact that politically, we had ignored Anti-slavery altogether in the recognition of the right of slavery to exist by virtue of Law, anywhere in the States; and were, therefore, politically, and morally, powerless to oppose slavery in the North, or injuries in the South, and cited as illustrative the late terrible revelation of Sing Sing by Mr. Maxwell, Chief of Police, of New York city.

Mr. Pillsbury resumed the subject and said we need not go South, to do the work of abolitionists. Massachusetts and Indiana, Sing Sing and our Lunatic Asylums present a full scope for their untiring efforts; and to give culture to individual life and action, was his highest ambition, and his only hope for the slave.

The Convention adjourned to meet at 7 o'clock, P.M.

The evening session was opened by the reading of a series of Resolutions.—No. 1, 2, 3, 4, by Parker Pillsbury, Chairman of the Business Committee.

Josephine S. Griffing spoke in support of the first Resolution, assuming that no work had been done, nor straggles met, which had failed to achieve its full value, in the development of freedom and strength in the actor, and in so much at least, was effective Anti-slavery work. She also maintained the right of the slave to his freedom, against all Law and Constitution; and the right, wish, and intention, of the trust men and women of the country, to interfere with slavery wherever it exists in this Union, by the inoculation of wisdom and virtue, by presenting ways and means for deliverance, deprecating his chained value by free labor products, and by providing security upon the soil of the States, for the Fugitive Slave, and, if need be, for his pursuers and kidnappers also.

Parker Pillsbury followed with a faithful and forcible delineation of the fact, that the grand cause of the continuation of slavery is the absence of the Individual, Personal Sovereignty, and sense of Responsibility, and the subjection of soul and conscience, to institutions and laws, foreign to, and outside of themselves. Making that responsible and right, which the customs, laws, and religions of the land support, without regard to its bearing upon human character, or human happiness.

He assumed that the essential want of to-day, is the men and women to recognize and comprehend the Divine life, and power within them, and the faith to push to its utmost limit the application of that power, in the abolition of slavery.

His speech was listened to with the marked attention, that only genius and talent can command, and drew from the President a hearty approval.

The meeting adjourned to meet at 10 o'clock A.M. According to adjournment, the President called the meeting to order. Mr. Pillsbury, chairman of the Business Committee, presented another series of Resolutions, No. 5, 6, 7, 8. Mr. Fox of Orlando, offered Resolution 9.

Mr. Stebbins, of Michigan, opened the discussion of the 5d and 5th Resolutions, in a clear and faithful exposition of facts, and their relation to the politics and morals of the people, impressing the audience that he understood what he spoke, and believed in its practical application. Parker Pillsbury followed, taking up the 7th Resolution, giving the Anti-slavery men of the Republican party full credit for their intention to be true to their principles, in spite of their Platform, and to direct their political efforts to limit the extension of slavery in the Territories; though, in his opinion, the concentrated power of that party, was as fully pledged to slavery, as was the Democratic party, and in the support of Mr. Lincoln, no matter what a man's intentions are, his Anti-slavery sentiments are no more necessary, than the support of Douglas, and would probably be as fully expressed, in the administration of the one as the other. He called the attention of the people to the late speech of Wm. H. Dayton, candidate for Vice President with Fremont, delivered at Cooper Institute, in New York. A speech which the N.Y. Tribune especially recommends to conservative men; but upon the political piracy of which, Mr. Pillsbury ventures to infringe, for the benefit of Republicans, who are not very conservative, living in rural districts, where the Tribune's forty-five thousand copies, are not in absolute demand in which speaks. Mr. Dayton proves that the Republican party is not fanatical, radical, nor revolutionary; by the Resolutions for the admission of Texas, which actually provides for the admission of two more States, out of that portion of her territory, south of 36°, 30' with or without slavery, as the people of such State may desire; also, that the Republicans in Congress, on the last day of April, 1858, by their vote on the Bill for the admission of Kansas, submitted the whole question, whether it should come in as a State with or without slavery, to the states of her people. He also brings Mr. Lincoln's testimony, found in his debates with Douglas, in which he says, (27th of Aug. 1858,) "I do not now, nor ever did stand pledged against the admission of any more slave States into the Union," but adds "If slavery shall be kept out of the Territories, during the territorial existence of any one given Territory, and then the people shall have a fair opportunity and a voice told, when they come to adopt the constitution, to make no extraordinary thing, to adopt a state constitution unfeignedly by the actual pro-

cesses of the institution among them, I see no alternative, if we are the slaves, but to admit them into the Union." This, Mr. Dayton says, "may be said to embody the principles of the Republican party." He further says, with regard to the objection made against the party, that it will tolerate the violation of the acts of Congress, especially that which is commonly called the Fugitive Slave Law; that "No Slave can be found, in any platform of the Republican party, or in any other place of authority, which does not, or contemplates in violation. The South is, no doubt, entitled to have the privilege of the constitution, which applies to the return of Fugitive Slaves, fairly carried out." He also says "The Republican party recognises fully, the obligation of public law, and neither seeks nor desires, its violation. But the candidate of the party now before the country has gone much farther than this. He has said in a speech, already referred to, not only that he is not in favor of the unconditional repeal of the Fugitive Slave Law," but he added, "inasmuch as we are not now in an agitation in regard to an alteration or modification of that law, I would not be the man, to introduce it, as a new subject of agitation upon the general question of slavery." "This," Mr. Dayton says, "is going far enough, to satisfy the most fastidious in regard to his conservatism upon the point in question." Mr. Pillsbury exhibited this, and other points of Mr. Dayton's speech with great power, is proof of the 6th and 7th Resolutions.

The discussion of these Resolutions by Messrs. Hendry, Woodhall, Bradford, Green, Fox, Stocker, Prentiss, Stebbins, Pillsbury, Judge Gale, and Mrs. Griffing, occupied the remainder of the day, and a part of the evening. Mrs. Griffing supported the 6th Resolution as a clear and forcible speech, carrying deep conviction to the audience. Parker Pillsbury followed, in a masterly review of the subject before the convention. The Resolutions passed unanimously, with the exception of a protest by Jesus M. Gale, one of the Business Committee against the 6th and 7th Resolutions. The Convention adjourned sine die.

EMMA GRIFFING, [] Sec.
WM. HOPKINS, [] Sec.

RESOLUTIONS.

1st. Resolved, That the crowning excellence and glory of the anti-slavery enterprise is that, while the first grand design is the redemption of the Ethiopian of the South from chattel bondage, it is also, through the genius and power of Eternal Truth, liberating and elevating universal humanity above all the debasements of custom, creed, conventionalism or constitution, wherever they usurp unrighteous authority over the individual soul; and thus, while our first care is the emancipation of the Southern slave, we are, under the Divine economy, at the same time working out our own salvation, and hastening the triumph of Love and Liberty over all forms of oppression and cruelty, throughout the earth.

2nd. Resolved, That the grand cause of the continuance of slavery in this country, is the total loss or absence of individual, personal sovereignty, and sense of responsibility, and the subjection of the soul and conscience to the authority of institutions and laws foreign to, and outside of them selves; making that Right and Respectable, which constitutes and sustains support, and the popular, recognized Religious sanctions and sanctities; be it in the Guillotines or Gallows, be it Slavery or War, the degradation and disfranchisement of Woman, or legalized Despotism in any of its numberless forms.

3rd. Resolved, That the great want of the present hour, not only for the overthrow of chattel slavery, but for resisting every other popular evil, is a class of men and women, who recognizing and comprehending in themselves the divine laws of Life, Liberty and Love, and daring to assert the sovereignty of the soul over all merely human authorities, will plant themselves squarely, but self-reliantly, on the great principles and laws of that sovereignty, and never more to be, to do, or to suffer, of any State, Constitution or State, of any Church's Creed or Catechism, of any party, priest, book, wife, husband, or any human constitution or arrangement whatever.

4th. Resolved, That slavesholders, as such, have no rights which any human being is bound to respect; and all their State governments, (so called,) are but organised bands of thieves and robbers, whom Capt. John Brown, or Gen. LaFayette might lawfully exterminate, by every principle of our own Declaration of Independence, or of that code of philosophy and morals which regards "resistance to tyrants, as obedience to God."

5th. Resolved, That a governmental union and confederation with slaveholders, either with or without constitutional compromises and guarantees for slavery, is without warrant in any human necessity, and ever must be in daring defiance of the laws of nature and of God; for if thirty millions may not band together to commit highway robbery on the land or piracy on the seas, no more may thirty millions conspire, under the good name of government, to rob other millions of all the rights, privileges and prerogatives, which distinguish man from a four-legged beast.

6th. Resolved, That the absurdity of professing to hold to an anti-slavery interpretation of the constitution, while standing on the Chicago platform and supporting Abraham Lincoln for President, is too monstrous for description; and can only be attributed to a weakness of intellect that should disqualify men for exercising the right of suffrage, or to a hypocrisy and depravity worthy only the sneer and detestation of mankind.

7th. Resolved, That in our orations or orations of the Republican party, we do not forget how many brave men and true friends of Freedom are constituted in us—nor do we deny, that there is great merit in well directed effort to limit the extension of slavery—but as long as the domestic slave trade is as cruel and infamous as the foreign, and slavery in Arkansas, is as black and bloody as it could be in Kansas, and as long as the Republican party is not fanatical, radical, nor revolutionary; by the Resolutions for the admission of Texas, which actually provides for the admission of two more States, out of that portion of her territory, south of 36°, 30' with or without slavery, as the people of such State may desire; also, that the Republicans in Congress, on the last day of April, 1858, by their vote on the Bill for the admission of Kansas, submitted the whole question, whether it should come in as a State with or without slavery, to the states of her people. He also brings Mr. Lincoln's testimony, found in his debates with Douglas, in which he says, (27th of Aug. 1858,) "I do not now, nor ever did stand pledged against the admission of any more slave States into the Union," but adds "If slavery shall be kept out of the Territories, during the territorial existence of any one given Territory, and then the people shall have a fair opportunity and a voice told, when they come to adopt the constitution, to make no extraordinary thing, to adopt a state constitution unfeignedly by the actual pro-

cesses of the institution among them, I see no alternative, if we are the slaves, but to admit them into the Union." This, Mr. Dayton says, "may be said to embody the principles of the Republican party." He further says, with regard to the objection made against the party, that it will tolerate the violation of the acts of Congress, especially that which is commonly called the Fugitive Slave Law; that "No Slave can be found, in any platform of the Republican party, or in any other place of authority, which does not, or contemplates in violation. The South is, no doubt, entitled to have the privilege of the constitution, which applies to the return of Fugitive Slaves, fairly carried out."

8th. Resolved, That in the language of Mr. Keith of South Carolina, the doctrine of State Rights includes the right of any State to withdraw from the Union; but whether it be an arrest, the right to make a union with slave-breeders, slave-traders and slave-holders, was never delegated to mortal men; and since Republicans have demonstrated that the old Whig party almost proved, that the Union is desired by the South only as the safeguard of slavery, we solemnly protest against

the same of the institution among them, I see no alternative, if we are the slaves, but to admit them into the Union." This, Mr. Dayton says, "may be said to embody the principles of the Republican party." He further says, with regard to the objection made against the party, that it will tolerate the violation of the acts of Congress, especially that which is commonly called the Fugitive Slave Law; that "No Slave can be found, in any platform of the Republican party, or in any other place of authority, which does not, or contemplates in violation. The South is, no doubt, entitled to have the privilege of the constitution, which applies to the return of Fugitive Slaves, fairly carried out."

9th. Resolved, That we view Jails and Penitentiaries as only temporary checks, and not the removal of the evil of which we complain; and

10th. Resolved, That until we take this unfortunate course of brother and sister by the hand, and assist them in rising from their fallen condition, to mark no extraordinary thing, to adopt a state constitution unfeignedly by the actual pro-

cesses of the institution among them, I see no alternative, if we are the slaves, but to admit them into the Union." This, Mr. Dayton says, "may be said to embody the principles of the Republican party." He further says, with regard to the objection made against the party, that it will tolerate the violation of the acts of Congress, especially that which is commonly called the Fugitive Slave Law; that "No Slave can be found, in any platform of the Republican party, or in any other place of authority, which does not, or contemplates in violation. The South is, no doubt, entitled to have the privilege of the constitution, which applies to the return of Fugitive Slaves, fairly carried out."

11th. Resolved, That the so-called religious organizations of the land, are responsible for American slavery as it exists to-day.

PROCEEDINGS OF THE OHIO YEARLY MEETING OF FRIENDS OF HUMAN PROGRESS, HELD AT ALLIANCE, OHIO, 6TH AND 7TH OCT. 1860.

Isaac Tresscott and Esther Harris, were appointed Clerks for the ensuing year.

A committee of seven were appointed on business, viz.

Mrs. H. M. Brown, of Cleveland.
Mr. O. L. Sudiff, of Warren.
Reuben Erwin.
Mr. Whipper.
Mary Millard.
Sarah Garrison.
Joel Heacock.

The balance of the session was spent in remarks upon the work before us—the demands of the age for reform, and the wants of humanity at this era in the world's history.

The speakers participating in the discussion were O. L. Sudiff, H. M. F. Brown, Isaac Tresscott, Elias Hill, Elwood Patterson, Reuben Erwin, James Davis, Zenas Edwards.

On motion, adjourned till evening.

MEETING SESSION.

"That better Land" was sung by Mrs. Debbie B. Tresscott. Addresses and remarks were made by O. L. Sudiff, H. M. F. Brown, Elwood Patterson and Isaac Tresscott, upon topics bearing upon the history and progression of our race, and our duties in relation thereto.

Adjourned to meet at the Town Hall 10 o'clock tomorrow.

SUNDAY MORNING, OCTOBER 7th.

The meeting met pursuant to adjournment, at the Town Hall.

The chairwoman of the Committee on business reported a series of resolutions which were accepted by the meeting; and No. 1, was taken up for consideration, and was discussed by O. L. Sudiff, Hannah Brown, Joel Heacock, Elwood Patterson and Abby K. Foster, and adopted.

Then adjourned to the Disciples Church, to meet at half past 1 o'clock.

AFTERNOON SESSION.

Resolution No. 2, was taken up and discussed by Hannah Brown and Elias Hillis, and on motion adopted.

J. Elizabeth Jones addressed the meeting, on the subject of woman's wrongs; and spoke of the necessity of multiplying the sources by which her industry can be made available, and the need of procuring a law in Ohio, to protect her in equal, legal rights to time, industry, property, and the services of her children.

Abby K. Foster presented resolution No. 3, and spoke at length on the social and moral elevation of the race, and the need to pour into it the streams of Calvary, to put out its fire, seems the very blasphemy against the Holy Ghost," to the godless, soulless, heartless priest and people of an Abrahamic religion, which baptizes babies as a sacred ordinance, and then sells them in the market with sheep and swine, as lawful traffic, and a demonstration that "godlessness is indeed great gain!"

But thus we preach, and leave the consequences with Him who clothes these magnificent Prairies with robes of flowers, from seeds of many winter's keeping in their icy bosoms.

Resolution No. 4, was taken up and discussed by Elias Hillis and Elias Hillis, and on motion adopted.

J. Elizabeth Jones addressed the meeting, on the subject of woman's wrongs; and spoke of the necessity of multiplying the sources by which her industry can be made available, and the need of procuring a law in Ohio, to protect her in equal, legal rights to time, industry, property, and the services of her children.

Abby K. Foster presented resolution No. 5, and spoke at length on the social and moral elevation of the race, and the need to pour into it the streams of Calvary, to put out its fire, seems the very blasphemy against the Holy Ghost," to the godless, soulless, heartless priest and people of an Abrahamic religion, which baptizes babies as a sacred ordinance, and then sells them in the market with sheep and swine, as lawful traffic, and a demonstration that "godlessness is indeed great gain!"

But thus we preach, and leave the consequences with Him who clothes these magnificent Prairies with robes of flowers, from seeds of many winter's keeping in their icy bosoms.

Resolution No. 6, 7, 8, were taken up and discussed by Mr. Leggett, James Davis, Mr. White, Mr. Whipper, and others; and on motion adopted.

Resolved, That we recommend that the Disciples Church, be reorganized, to fit it for the use of the Yearly Meeting.

On motion adjourned.

AN EVENING MEETING.

"That better Land" was sung by Debbie B. Tresscott.

An address was delivered by Mr. Sudiff on the religious developments of man, from his rude state, to his present and prospective elevation; by Elias Tresscott and Mr. Whipper, on tobacco, and alcoholic drinks, and the necessity of reform, till the vice and wicked habit of their use is abandoned; and by Mrs. Brown, on the propriety of each reformer exercising his or her peculiar gift, according to the talents which God has bestowed on them.

The Yearly Meeting is adjourned till the first Saturday in Oct. 1861.

ESTHER HARRIS, [] Clerks.
ISAAC TRESSCOTT, [] Clerks.

RESOLUTIONS.

Whereas, Although Christianity, as taught in the precept and example of its founder, is fully competent when accepted in practice to redress the human race from all social wrongs, yet

1. Resolved, That the faith and practice of the so-called Christian world, in its efforts to remove the evils that afflict mankind, has proved insufficient for the task, and is a standing and universal failure; and be it further

Resolved, That the evils which afflict mankind, are of such a nature, that they cannot be removed until mankind are instructed and live in accordance with the laws of life, liberty, and love, and that no faith in God, or creeds, or bibles, can or can save the world from the ignorance and misery, which afflict it.

2. Resolved, That the great want of the present hour, not only for the overthrow of slavery, but for resisting every other evil, is a class of men and women, who recognizing and comprehending in themselves the divine laws of Life, Liberty and Love, and daring to assert the individual sovereignty of the soul over all merely human authorities, will plant themselves squarely, but self-reliantly, on the great principles and laws of that sovereignty, and never more to be, to do, or to suffer, of any State, Constitution or State, of any Church's Creed or Catechism, of any party, priest, book, wife, husband, or any human constitution or arrangement whatever.

3. Resolved, That we recommend that general and local associations, be formed in places where circumstances will justify the formation of such associations.

Whereas, The use of ardent spirits as a beverage, has been a powerful element to impoverish and degrade man.

4. Resolved, That we abstain, disapprove, and give by every honorable and lawful means, our assistance and personal influence toward breaking up every rum-selling agency in the land; and

Received, That we never cease our efforts until they are accomplished, although politicians may

5. Res

THE ANTI-SLAVERY BUGLE.

THE LESSON OF A BRIEF PARAGRAPH.

In a recent Cincinnati paper there appeared under the heading of "Law Reports" the following substantive item:

Pennant Cover—Emancipation.—Letitia Jones, a mulatto woman, aged 47 years; Mary Jones, her daughter, aged 21 years, and Eliza Jones, a young woman of light complexion; late the property of Edward and Starkie Jones, deceased, of Dallas County, Alabama, and manumitted by will had a record made of their emancipation. They were brought to this city by W. M. Byrd executor of the will.

W. Chalon attended to the procedure.

We may learn from this that even "way down in Alabama" the region of whips and chains, of slavery and slave-hunts, and where to assert the Negro's right to freedom would bring down upon the head of the rash fanatic a visitation of Lynn Law; that over there, God's truth is not left without witness. And although, as in the case of Edward and Starkie Jones, the influence of strict education, the force of public opinion, and perhaps other circumstances prevented their master from being placed upon record until their dying hour, such bad testimony is generally considered as less open to impeachment than any other and likely to be the expression of an honest conviction, and especially so when it coincides with the general opinion of the surrounding community. And in this testimony we have a practical recognition of the justice of all that abolitionists demand, and an emphatic denial from two of their former slaves, of the miserable justifications by which slaveholders seek to bolster up their system. It is no compromise between the demands of an acknowledged conscience, and a deep-rooted prejudice against the negro; no attempt to drive a good hard bargain with God by an offer of emancipation coupled with expatriation to Liberia. Nor it is an honest and just recognition of the doctrine that man has a right to freedom; a declaration that Letitia, and Mary, and Eliza should be legally manumitted and placed upon Ohio soil, where, if the people of the State oppressed them, Ohio was responsible for that oppression, and not the masters.

Who believes that Edward and Starkie Jones hated Letitia, and Mary, and Eliza that with their dying breath they sought to make their condition more miserable by placing them in freedom where they would not be able to take care of themselves, and consequently be infinitely worse off than if in slavery? Did their neighbors regard the will of emancipation in this light? Probably not; yet unless they did, what becomes of the mark of value of those declarations that the slave is better off than the free negro?

Some one sent us last week a copy of the Tuscaloosa Democrat, containing an account of a mob burning a negro who was charged with the murder of his master; and the article declared "There is a class of scoundrels lurking through the country to hand themselves over for their master's trial."

And in order that we might fully comprehend the character and extent of Alabama's proslavery, under this item—which was headed "Negro burning"—was written "This is the way we serve the abolition devil."

In view of the facts connected with the emancipation of the three Alabama slaves, who it is believed for the people of that State to exhaust and grieve; and afterward burn the bodies of Edward and Starkie Jones!—for that is a case of practical abolitionism, not by northern fanatic, but by their own citizens. Will not the fact that Letitia, and Mary, and Eliza have been emancipated, kindle anew the desire for liberty in the souls of those who are left in bondage? Is there no danger that some will lose their kind masters and tread by night, and alone, the path to Ohio while their more fortunate companions tread by day, and in company with the executors of their master's will? Until Alabama can prevent practical Sabbath-breaking, under this item—which was headed "Negro burning"—was written "This is the way we serve the abolition devil."

"The Professor's Friend."—This periodical, which was discontinued several years since, is now revived as a monthly. It is of course condensed by its former editor, Charles Spear; of Boston, who is well versed in every thing pertaining to prisons, and by his long and arduous labors has unquestionably proved himself the prisoner's friend. Price of the paper 25 cents.

THE ATLANTIC MONTHLY for November contains the commencement of a new story—"Mid-summer and May"—by Miss Prentiss, "Fayal and the Professor," by T. W. Higginson, "The Professor's story," and other pieces as well as poetry, philosophy, and all else. For prospectus of new volume, see another column.

BOOKS. A number of communications are on hand, for which we have no room in this number.

PROCLAMATION OF THE ANGOLA CONVENTION.—It is not often we receive in a finished state the proceedings of a meeting—they generally have to be corrected more or less. Such was not the case with those from Angola.

A GREAT MISTAKE.—The Free Church Portfolio in an article on the Presidential election says:

"And while all the Garrisonians and Radical Abolitionists intensely desire Lincoln's election, we see our way clear to do more than desire—to vote for him."

That is simply untrue. We know there are Garrisonians who do not desire Lincoln's election, but would prefer the success of Douglass, or even Breckinridge as a lesser evil to the cause of the slave; and we incline to the opinion that there are Radical Abolitionists who entertain the same views, though not being one of them, we do not speak with the same fullness as does the editor of the Portfolio.

AN OFFICIAL BLUNDER.

Gov. Devonson was required by law to issue a proclamation sixty days before the general election, notifying the people of the time &c. This was not done, and the question is now raised in some quarters, whether the election when held will not be void because of this failure in legal requirements. Should the vote of Ohio be needed to decide the choice in the electoral college, there would probably be another "vexed question" to settle beside that of Slavery.

COLD COURTESY.—The Atlantic Times in a considerate paragraph addressed to the members of the Democratic party, solemnly cautions by assuring them "There is a God in Israel." Ugh! were we & Democrats, such a sentiment applied under the present depressing circumstances would be worse than being panted in a wet sheet. We suspect the announcement has about as convincing an effect upon the Democracy, as had the assurance of a certain Judge to a certain priest who was about to be brought before the Court. "Help upon it," said his honor, "you shall have a fair trial, and full justice done you!" "Och, merchant! merchant! I had my soul that's just what I'm afraid of!"

THE CINCINNATI ANNUAL AND THE TOYO PRESS.—Such is the name of a promised publication to be edited by Francis Brown, and published by Mrs. H. M. S. Brown, Cleveland. The work is designed to supply a history of the Reformatory Literature, to teach the qualifications and the "Human Family" in one Family regardless of Color or Nation. The good God is the Author and loving Father of us all. His works are written in the realm of the infinite; the truth, unchangeable, in the very heaven and in the starry heavens."

The Annual will be of 100 pages, 12 mo., price in paper binding 25 cents, plain cloth 35 cents, gilt 50 cents.

THE JERRY RESCUE.

Among the resolutions adopted at the Jerry Rescue meeting, were the following:

Resolved. That we deeply rejoice in those other Slave Rescuers/which have in different parts of our country distinguished themselves, like Jerry—the rescue of Milwaukee, at Wellington, and at Troy—and rejoice in all honor the bravest and women who have been guilty of these acts of humanity, and hereby tender them our warmest sympathies in all those persecutions and sufferings to which, for this sake, they may be subjected.

Resolved. That we hear with gratified satisfaction of the results of that faithful rescue, Sherman M. Booth, from the hands of the United States authority at Milwaukee, and of the spirit evinced by his fellow-slaves to protect him from official re-torture; and we hereby assure the people of Wisconsin that they suffer neither ill nor his rescuers to be victimized by this conspiratorial, slaveholding government, but that they stand by and for them in every extremity and at all hazards, holding themselves ready, should occasion arise, promptly to remove them also in turn.

Resolved. That we utterly repudiate and renounce and pass under our feet all Fugitive Slave Laws, so called, whether of '90 or '90, as inherently unjust, inhuman and atrociously wicked, whose mandates it were treason to obey, and loyalty to resist; and we hereby pledge ourselves henceforth steadily to oppose and decisively to thwart all attempted executions of them on this our soil—nay, to exert ourselves unceasingly until they become objects of universal reprobation and abhorrence to be everywhere indignantly disowned, and in contempt and shame to be instantly wiped from the statute book of the Nation.

Resolved. That the heretical disseminators, the apportioners and dross habitualists exhibited throughout the South, the paroxysms of fright and terror that seized, at the outset of the appearance of John Brown, with his little band of intrepid rescuers at Harper's Ferry, the acts of rebellion violence, outrage and atrocity that followed such offset in quick succession over all these States, and are not yet terminated, attest the full degree counteracted the sympathies which his condition as the victim of a very bad and outrageous law have excited.

Lookers-on on the streets, the demonstration will be as important tho' not bulky in numbers but in the character of the men composing it in public processions. The members are required to carry a lantern, lanterns or other demonstrative implements appropriate to the occasion."

THE WAY IT WAS DONE.

(The Free Democrat of Milwaukee thus speaks of the manner in which A. N. Stoth was re-arrested.)

While Mr. Booth was returning with a couple of ladies from a political meeting at Berlin, he was suddenly seized by Deputy U. S. Marshal Taylor, who, with an aid, pinioned and disarmed him, thrust him into a carriage which was in waiting, whereupon he was rapidly driven to the depot and put upon a special train and brought to this city.

A carriage in waiting at the Depot, received and conveyed him to the Custom House where he was lodged in his old quarters.

He was arrested not without resistance but owing to the fact of his being engaged with his accompany, he did not so quickly perceive his danger, and perceiving it, was not free to immediately use his arms in defense.

He has been released through an utter disregard of the advice of his best friends, that he should withdraw from the State, and through an utter disregard of precautionary measures for his own safety while in the State.

If therefore the re-arrest is to be regretted, it must be considered that Mr. Booth by his disregard of the advice of friends, and all measures for safety, has relieved Republicans who have sympathized with him from any responsibility in the matter. His indiscretions have challenged a re-arrest all the time, and he is now reaping the fruit of his own folly.

We cannot foresee what will be the next scene in this panorama, and can only regret that Mr. Brown's folly and imprudence in this, and more particularly another instance, have in a great degree counteracted the sympathies which his condition as the victim of a very bad and outrageous law have excited.

LINCOLN'S CONSERVATISM.

The *N. Y. World* says:

"After Mr. Lincoln shall be elected, we think he will very promptly take steps to dispel the fog which have been thrown around his political position—and that he will present himself to the country as a Conservative, devoted to the Union, considerate equally of every section, and of every State, and resolute faithfully and with firmness to maintain the Constitution in all its parts. We have no doubt that he will proclaim himself opposed to the extension or increase of Slavery, and equally opposed to any interference of Congress, or of the North, with Slavery in the Southern States. He has repeatedly declared himself in favor of an efficient Fugitive Slave Law, and opposed to negro suffrage and the political equality of the negro race. We regard these as sufficiently conservative views, and if his Administration adheres to them with firmness and fidelity, we believe it will contribute largely to the restoration of the public peace, and fortify the Constitution and the Union still more thoroughly in the affection and confidence of the American people."

We commend the following sketch from the *Baltimore* to the especial attention of the supporters of "The Cold Water Ticket."

A WIDE-AWAKE ON A BORDER—AMUSING SOLILOQUY.

In our quiet peregrinations on Sunday evening last, we run across a specimen of the genus *Wide-Awake*, whose arms were most affectionately entwined around a lamp post. Looking down Niagara street, his attention was attracted by the double rows of lamps which line either side of the beautiful avenue. Holding to the lamp-post with one arm, he made several spasmodic efforts to move his hat from his brow, and after several fruitless attempts he succeeded in placing it firmly on the occiput. Straightening himself up he gazed intently upon the scene spread out before him, and gave eloquent utterance to the following soliloquy:

"Spied' spay, (hic) aint'f! Li'l dinit' (hic) can't get up nigh spay' spay' (hic) no 'ow. Won't it look Linkin'! (Hic). Who says 'twon't look (hic) Linkin'? Want know son's won't look' ole spay' spay. Speck' they're goin' to Black Rock. Mucho goin' (hic) to Black Rock. Spay' spay. Wish I've goin', (hic). I'd like to go, my wife (hic) hadn't look (hic) up my d—d cap' n'at. No business 'lock (hic) up my cap' n'at'now. How she 'spee' to 'ee Linkin if she (hic) won't let a val'or in cap'n'at! Spay' spay. 'Speck (hic) the Co'e'r' Public'll swear 'tisn't spay' spay. 'Spres''ll make it all right. Spay' all's mab' (hic) all rite. Rite for Linkin' Tiger-lab lab for Linkin' 'ow! Ole spay. Douglas fallas nev'r d'ud such spay. Twent' thos (hic) an' torches. Lab for Wide-A'ks! Wish ad my cap'n'at (hic)! Vigo mind' (hic) go drunk; goes 'd make my 'fe give up my cap'n'at. 'Cease no' livin', wot cap' 'n'at. Spay' spay. Seven-fiv' thousand' terrib', an' 'ow'e' an' 'Public'll swear 'tisn't over fives (hic) an'. 'Spres''ll make it lajd'naff. Rite for the 'Spres'.

At this point in the soliloquy of the Wide-Awake, one of the night policemen came up and tapped him on the shoulder, naked him to go along with him.

Wide-Awake—"haw' h—o'pose & faller (hic) goin' 'long w'out a cap'n'at!"

Widowman—"You're drunk, and I want you to go home with me!"

Wide-Awake—"Spay' spay, an' (hic) spay' spay!"

Widowman—"Spay' lab for Linkin'!"

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By Mrs. Harriet Beecher Stowe.

Author of "Uncle Tom's Cabin," and "The Minister's Wooing."

A NEW STORY.

By Miss Harriet Prentiss.

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THE ANTI-SLAVERY BUGLE.

Miscellaneous.

THE PRESENT.

BY ALEXANDER ANNIE PROCTOR.

Do not croon to-day, and worship
The old Past, whose life is dead.
Hush your voices in tender reverence;
Crowned he lies, but cold and dead;
For the Present reigns our monarch,
With an added weight of hours;
Honour her, for she is mighty!
Honour her, for she is ours!

See the shadows of his heroes
Girt around her cloudy throne;
And each day the ranks are strengthened
By great hearts to him unknown;
Nobly things the great Past promised,
Holy dreams both strange and new;
But the Present shall fulfil them,
What he promised, she shall do.

She inherits all his treasures,
She is heir to all his fame,
And the light that shines round her
Is the lustre of his name;
She is wise with all his wisdom,
Living on his grace she stands,
On her brow she bears his laurels,
And his harvest in her hands.

Coward I can see reign and conquer
If we thus her glory dim?
Let us fight for her as nobly
As our fathers fought for him.
G. d., who crowns the dying ages,
Bids her rule and as obey—
Bids us cast our lives before her,
With our loving hearts to-day!

CONCLUSION OF THACKERAY'S PORTRAIT OF KING GEORGE III.

King George's household was a model of an English gentleman's household. It was early, it was kindly; it was charitable; it was frugal; it was orderly; it must have been stupid to a degree which I shudder now to contemplate. No wonder all the princesses ran away from the lap of that dreary domestic virtue. It always rose, rode, dined at stated intervals. Day after day was the same. At the same hour at night the King kissed his daughter's jolly cheeks; the princesses kissed their mother's hand; and Madame Thiebaud brought the royal nightcap. At the same hour the equerries and women in waiting had their little dinner, and cracked over their tea. The King had his backgammon or his evening concert; the equerries yawned themselves to death in the anteroom; or the King and his family walked on Windsor slopes, the King holding his darling little princess Amelia by the hand; and the Queen's boys thrust their chubby cheeks under the crowd's elbows; and the concert over, the King never failed to take his enormous cocked hat off, and salute his hand and say, Thank you, gentlemen.

A quiet household, a more prosaic life than this of Kew or Windsor, cannot be imagined. Rain or shine, the King rode every day for hours, poked his face into hundreds of cottages round about, and showed that short hat and Win's uniform to farmers, to pig-boys, to old women making apple dumplings; to all sorts of people, gentle and simple, about whom countless stories are told. Nothing can be more undignified than these stories. When Harcourt Alraisch visits a subject in town, the latter is sure to be very much the terror for the caliph's magnificence. Old George showed no such royal splendor. He used to give a guinea sometimes; sometimes feel in his pockets and find he had no money; often ask a man a hundred questions about the number of his family, about his oats and beans, about the rent he paid for his house, and ride on. On one occasion he played the part of King Alfred, and turned a piece of meat with a string at a cottager's house. When the old woman came home, she found a paper with an inclosure of money, and a note written by the royal pen: "Five guineas to buy a jack." It was not splendid, but it was kind and worthy of Farmer George.

One day, when the king and queen were walking together, they met a little boy—they were always fond of children, the good folks—and patted the little white head. "Whose little boy are you?" asks the Windsor uniform. "I am the king's best-eater's little boy," replied the child. "Oh which the king said, "Then kneel down, and kiss the queen's hand." But the innocent offspring of the befeathered declined this treat. "No," said he, "I won't kneel, for if I do, I shall spoil my new breeches." The thrifty king ought to have hugged him and knighted him on the spot. George's admirers wrote pages and pages of such stories about him. One morning, before anybody else was up, the king walked about Gloucester town, pushed over Murdy the house-maid, who was scrubbing the door steps with her pail; ran up stairs, and woke off the equerries in their bed-rooms; and then trusted down to the bridge, where, by this time, a dozen of louts were assembled. "What is this Gloucester New Bridge?" asked our gracious monarch; and the people answered him, "Yes, your Majesty." "Why then, my boys," said he, "let us have a boxay!" After giving them which intellectual gratification, he went home to breakfast. Our fathers read these simple tales with fond pleasure; laughed at these very small jokes, liked the old man who poked his nose into every cottage; who lived on plain wholesome roast and boiled, who despised your French kickshaws; who was a true hearty old English gentleman. You may have seen Gilray's famous print of him—in the old wig, in the stout old hideous Windsor uniform—as the King of Braddocking, peering at the little Galliver, when he holds up in his hand, whilst in the other he has an open sarcasm, through which he surveys the pigmy! Our fathers chose to set up George as the type of a great king; and the little Galliver was the great Napoleon. We pride ourselves on our prejudices; we blustered and bragged with absurd vain-glory; we dealt to our enemy a monstrous injustice of contempt and scorn; we fought him with all weapons, mean as well as heroic. There was no lie we could not believe; no charge of crime which our furious prejudices would not credit. I thought at one time of making a collection of the lies which the French had written against us, and we had published against them during the war; it would be a strange memorial of popular falsehood.

In the capital *Burney Diary and Letters*, the home and court life of good old King George and good old Queen Charlotte are presented at portentous length. The king rose every morning at six, and had two hours to himself. He thought it of feminine to have a carpet in his bed room. Shortly before eight, the queen and the royal family were always ready for him, and they proceeded to the king's chapel in the castle. There were no fire

in the passages; the chapel was scarcely alight; princesses, governesses, equerries grumbled and caught cold; but, cold or hot, it was their duty to go; and, wet or dry, light or dark, the stout old George was always in his place to say amen to the chaplain.

The queen's character is represented in *Burney* at full length. She was a sensible, most decorous woman; a very grand lady on State occasions, simple enough in ordinary life; well read as times went, and giving shrewd opinions about books; stingy, but not unjust; not generally kind to her dependants, but invisible in her notions of etiquette, and quite angry if her people suffered ill-health in her service. She gave Miss Burney a shabby picture, and led the poor young woman a life which well-nigh killed her. She never thought that she was doing Burney the greatest favor, in taking her from freedom, fame, and companionship, and killing her off with languor in that dreary court. It was not dreamy to her. Had she been servant instead of mistress, her spirit would never have been broken down; she never would have put a pin out of place, or been a moment from her duty. She was not weak, and she could not pardon those who were. She was perfectly correct in life, and she hated poor sinners with a rancor such as virtue sometimes has. She must have had awful private trials of her own; not merely with her children, but with her husband, in these long days about which nobody will ever know anything now; when he was not quite insane; when his incessant tongue was babbling folly, rage, persecution—and she had to smile and be respectful and attentive under this intolerable sunni. The queen bore all her duties steadily, as she expected others to bear them. At a State christening, the lady who held the infant was tired and looked unwell, and the Princess of Wales asked permission for her to sit down. "Let her stand," said the queen, flicking the stuff of her sleeves. She would have stood, the resolute old woman, if she had to hold the child till his beard was grown. "I am seventy years of age," the queen said, facing a mob of ruffians who stopped her sedan. "I have been fifty years Queen of England, and I never was insulted before." Fearless, rigid, unforgiving little queen! I don't wonder that her sons repented from her.

From November, 1810, George III. ceased to reign. All the world knows the story of his malady, all history presents no sadder figure than that of the old man blind and palsied of reason, wandering through the rooms of his palace, addressing imaginary parliaments, reviewing fancied troops, holding ghostly courts. I have seen his pictures as it was taken at this time, hanging in the apartment of his daughter, the Landgravine of Hesse-Homburg—amidst books and Windsor furniture, and a hundred foreign reminiscences of her English home. The poor old father is represented in a purple gown, his snowy beard falling over his breast—the star of his famous Order still shining on it. He was not only sightless, he became utterly deaf. All light, all reason, all sound of human voices, all the pleasures of the world of God, were taken from him. Some slight instant he made blind, in one of which, the queen, desiring to see him, entered the room, and found him singing a hymn, and accompanying himself on the harpsichord, when he had finished, he knelt down and prayed aloud for her, and then for his son, conjoining with a prayer for himself, that it might please God to avert his heavy calamity from him, but if not, to give him resignation to submit. He then burst into tears, and his reason again fled.

Three animals, a fox, a monkey, and a rabbit, lived most friendly together in that forest. One day the master of the gods, under the garb of a poor old man, appeared before them, and thus addressed them:

"My children, do you love this calm, restful place? Do you never feel afraid?"

"The thick grass is our carpet," they answered. "We walk through the shady forest, and though of different families, we live in harmony. We are peaceful and happy."

"I heard of it," said the old man; "and therefore forgetting the burden of my age, I came from a very great distance, expressly to see you. But to-day I suffer greatly from hunger. Could you give me something to eat?"

At once the three quadrupeds, moved with compassion and love, leaped away in three different directions to seek the desired food. After galloping by the river's brink, the fox seized a savory carp, fresh and dripping, and brought it before his teeth. The monkey climbed the highest trees, and descended with the most exquisite flowers, and the most delicious fruits. The rabbit alone returned as he had gone away, and had nothing to offer them. The latter said, with sadness,

"The monkey and the fox have had pity upon me. Why has the rabbit deserted me?"

That would upon the rock of this tough world stretch him out longer."

Hush! Strife and Quarrel, over the solemn grave! Sound, Trumpea, a mournful march. Fall, Dark Curtain, upon his pageant, his pride, his grief, his awful tragedy!"

EDITORIAL LIFE.—A TRUE PICTURE.

Did it ever occur to you, most agreeable reader, that editorial life is not an enviable sea?

Did you ever pause, in looking over a newspaper, to think of the ceaseless labor necessary to provide for you the columns so easily seen? This editorial writing,—what a ceaseless tapping of the brain it is. No matter how he feels,—the paper must be got out at the appointed time, and his usual contributions must fill the accustomed niche.

The limited space of a newspaper column does not allow the editor to treat any subject at large. He must not attempt to extend discussion, no matter what he writes about; so that his readers may not be worried by long articles. To write a long essay or series would sometimes be a great relief.

"On did, that the Babicu Boy, with his trainer, Jack McDonald, who have recently given the Brooklyn people a taste of their quality, called up the Rev. Henry Ward Beecher a few evenings since to pay their respects. Mr. Beecher received the eminent boxer with his usual politeness. He said he perfectly agreed with them as to the necessity of improving the American physique by the development of muscle, but he had serious objections to the ring and its surroundings. He did not approve of prize-fighting either, but had no objection to a fair and square round or two on Christian principles, with a view to promote the digestive faculties. Hence when he headed the pastor of the Plymouth Church a pair of boxing gloves, and they do say the use he made of them fully proved his virtue that Mr. Beecher, with a little practice, would be as excellent a musclemen as he is a preceptor."

The Rev. Dr. Walter Raleigh, who was the first discoverer of the value of the potato as a food for man, one day ordered a lot of dry weeds to be collected and buried. Among these was a lot of dried potatoes. After the bonfire, these potatoes were picked up thoroughly roasting. Sir Walter mated and pronounced them delicious. By this accident was discovered a species of food which has saved millions of the human race from starvation.

like a man walking in a narrow pass during a dark night; and having reached the end of your sheet, you may pause and take a long breath, and turn away in search after some other subject.—And there is no end of this, for as soon as you have arranged for one number, the burden of another is upon you from the first week in January to the last week in December.

But to the writing of editorials is to be added the aggregate of other duties. Here is a correspondence, well known and full of sensible sayings. But it is badly written, perhaps badly spelled, perhaps poorly put together. You must go over it. You must dash out an unnecessary word, pun, or play on words. You must be a grammarian for the writer, who has never learned grammar, or has perverted himself to write without revision. You must, in short, prepare his irregular composition for the press; where you cannot make out exactly what he intended to write, guess at it, and let your readers have the benefit of your guessing.

To read newspapers for pastimes is a very pleasant employment. But here are twenty received by the morning mail. You take the summer in hand and glance over them. When a year would

this be to some people—people who have leisure to read them through. But your work is to summarize. You are looking for scraps. Here is one—so many birds—comes with its plaintive whistle. And dipping in warm light the summer bird, lifts up her purple wing; and in the vales the gentle wind—a sweet and passionate woe—Kisses the blossoming leaf, and stirs up life Within the solemn woods of ash, deep crimsoned, And silver birch, and maple, yellow laved—Where Autumn, like a faint old man, sits down By the wayside awry. Through the trees, The golden robes move; the purple shade, A winter bird—comes with its plaintive whistle And pecks by the withered bough, while abroad, From cottage roofs, the warbling birds sing; And merrily with oft repeated strokes, Sounds from the threshing floor the fall.

Oh! what a glory doth this world put on, For him who with a fervent heart goes forth, Under the bright and glorious sky, and looks On duties well performed, and days well spent; For him the wind, ay! and the yellow leaves, Shall have a voice, and give him eloquent teachings.

He shall so hear the solemn hymn, that Death Has lifted up for all, that he shall go To his last resting place without a tear.

FUNERALS IN BRAZIL: SEMELLA CUENOW.

—When a person dies in Rio, the front entrance of the house is closed—the only occasion when such a thing happens. The law requires the body to be buried in twenty-four hours. If the deceased was married, a festoon of black cloth and gold is hung over the street door; for unmarried, blue, and black; for children, white, or blue or gold. Coffins for the married are also black, but for young persons they are red, scarlet, or blue. Few persons are actually buried in the shallow coffins of the country, their principal use being to convey the corpse to the cemetery, and then, like the horses, they are returned to the undertaker. Fond of dress while living, the Brazilians are buried in their best, and, penitent in the last degree, they enforce etiquette after death. Children under ten or eleven are set out as friars, nuns, saints, and angels. A boy as St. John, has a pen in one hand and a book in the other. As St. Joseph, the pen is replaced by a staff crowded with flowers. Of higher types, Michael, the Archangel, is a fashionable boy. Girls are made to represent maidens and other popular characters.

Formerly it was the custom in Rio, and still is so in the interior, to carry young corpses upright, in procession through the streets, when, but for the closed eyes, a stranger could hardly believe the figure before him, with painted cheeks, hair blowing in the wind, in silk stockings and shoes, and his raiment sparkling with jewels, grasping a palm branch in one hand, and resting the other quite naturally on some artificial support, could be a dead child. Large sums are occasionally expended in dresses and jewels for the dead. Mourning is a long affair, and widows never lay aside their weeds, unless they marry; yet clusters of a small purple flower are known as "widow's tears." They bloom but once a year, and soon dry up.

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March 1st, 1860.

AUTUMN.

BY HENRY W. LAWRENCE.

Owl with what glory comes and goes the year!
The buds of spring—those beautiful harbinger
Of sunny skies and cloudless times—enjoy
Life's newness, and the earth's garniture spread
out.

And when the silver habit of the clouds
Comes down upon the Autumn eve; and with
A sober gladness the old year takes up
His bright inheritance of golden fruits;

A pomp and pageant fill the splendid scene.

There is a beautiful spirit breathing now

Its mellow richness on the clustered trees;

And from a beaker full of rich dye,

Pour